HB 72
.G64

# THE UNITY OF THE SCIENCES

*Spiritual and Political*

BEING A TREATISE BY
JULIA GOLDZIER, BAYONNE, N. J., ON THE
RELATIONSHIP OF RELIGION
AND ECONOMICS

DONE INTO A PRINTED
BOOK AT THE ROYCROFT SHOP
WHICH IS IN EAST AURORA, NEW YORK STATE

# THE UNITY OF THE SCIENCES

*Spiritual and Political*

BEING A TREATISE BY
JULIA GOLDZIER, BAYONNE, N. J., ON THE
RELATIONSHIP OF RELIGION
AND ECONOMICS

DONE INTO A PRINTED
BOOK AT THE ROYCROFT SHOP
WHICH IS IN EAST AURORA, NEW YORK STATE

HB72
G64

Copyright, 1914
By Julia Goldzier

APR 29 1914

©CLA371634

201

# INTRODUCTION

*"Great social reforms," says Mazzini, "always have been and always will be the result of great religious movements."—Leo Tolstoy, in "A Great Iniquity."*

SOME wise people, acquainted with the history of religions, involving heinous wars and atrocious oppressions, resent and antagonize the very idea of joining politics with religion. Their attitude is justifiable and justified as regards a State foisting a man-made creed upon a people, or a church foisting some political dogma—necessarily full of graft, discrimination, favoritism, hypocrisy and deception—upon its adherents.

But in a Cult, where study and investigation are the object, and practical application is not considered as an immediate issue, it is permissible—it is *necessary*—to ignore prejudice and to place these two seemingly antagonistic subjects together for estimation and comparison. Then, if investigation reveals that Political Science and Religious Science are part and parcel of the same great Law of Life and Being; if it is found that they have their commencement and course in the all-embracing Science, it is the duty of the discoverer to proclaim his great discovery, even while making further studies and investigations to find the "Way" to harmonize and bring into unity these two hitherto opposing subjects without allowing either to infringe upon the other's domain.

Religious creeds and political dogmas are man-made; but the religious impulse which originally produced the creed, and the sense of justice which was the cause for the creation of political parties, are implanted in the human heart and mind by the creating power of the universe. Creeds and parties are the means by which humanity protests against instituted wrongs—wrongs which are wrongs only because they are institutions which have outlived their usefulness. They (creeds and parties) are the means to abolish the outgrown and establish the ever-developing, ever-receding ideal. Dogmas, political and religious, are justifiable as long as they express the average ideals; when the average mind has outgrown these ideals, they must be replaced by higher and better ones, else degeneration of the human mind sets in, and death follows.

Nations and religions come; and these institutions go; but the religious impulse and the sense of justice remain to push the human

race on and on toward the better, the finer, the clearer manifestation of the growing ideal, by another hair's breadth.

If any science does violence to the religious training of a man, that man's science or his training, or both, needs correction.

Political Science is the exposition of the eternal, indestructible Law of Justice manifested in the "Social Compact" for mutual benefit commonly called "Government"; it contains a moral principle of eternal and indestructible quality, and therefore belongs to the Spiritual Science. But not for that reason may it be wrenched away from the politics of the practical every-day life; on the contrary, for that reason it proves how well, how closely, how fittingly, practical politics belongs to our practical religion.

For, when practical politics is governed by Political Science—or the eternal Principle of Government otherwise known by the wise as the "Social Compact" for mutual benefit—then can the injunction of our hearts be joyfully fulfilled to "pray without ceasing."

Political Science, or the Principle of Government, includes the proper and just distribution of wealth. Because our practises are so contrary to the Principle, we see this awful cause of every sin and sickness—*poverty,* that no amount of charity and philanthropy will mitigate—and a wise provision, too, it is, that *so* it is, else would Justice, the Law of God, be lost sight of, and a mean, insufficient, inefficient, self-inflating generosity take its place. But because, with the increased facility to create wealth, that wealth is becoming more and more concentrated in the hands of a few, while the great masses are left without the bare necessities, are overworked and underfed, man in his extremity must turn to God, Principle, Justice, for relief and sustenance.

The God law of the distribution of wealth will be recognized in our practical politics; then poverty and all its attendant evils of sin, sickness and premature death will be abolished forevermore.

The Scientific Statement of Political Economy is:

*Wealth* made by *Labor* on *Land* helped by *Capital* is divided into three parts:

One part goes to *Land* as *Rent.*

The second part goes to *Capital* as *Interest.*

The third part *Labor* keeps as *Wages.*

If Wages are taken to meet Municipal Expenses, the Laborer perishes or lives on charity.

If Interest is taken, Capital perishes; and also the capitalist as such, for he swells the ranks of Labor.

If rent is taken, the Landlord as such perishes; but the land remains for the laborer and capitalist.

Therefore, Rent is the part of Wealth destined by the divine Mind to pay the public expenses.

The Scientific Statement of Spirit is:

There is no matter; all is Mind. What looks like matter is but a finite apprehension of infinite Wisdom, Love and Power.

The Scientific Statement of the Unity is:

The whole is equal to the sum of all its parts. Science is not perfect until it has embraced within itself all the sciences into a perfect whole. Science is the seed within itself.

The student, with a little meditation, will recognize that in these three statements we have morality, arithmetic, religion, spirituality and political economy—all inextricably joined together, not to be separated one from the other without marring the whole, yet each standing perfectly alone.

He who leaves his politics out of his religion is an atheist, even if he is too ignorant to know it; and he who advocates the true politics is religious, though he be too busy to give the matter a thought.

# SPIRITUAL SCIENCE

## SPIRITUAL SCIENCE

### LESSON I

LET us in spirit, or imagination, leave this earth and let the incorporeal consciousness roam freely in unobstructed space. Later we will come back to earth and find it a different-looking place; or better speaking, later we will draw the earth up to us as to an exalted plane. Jesus said, "If I be lifted up I will draw all men unto me." I float far, far beyond the stars, where there is yet no universe. I look around, and see nothing; yet I am.

And this is the beginning. I contemplate myself. My consciousness extends as far as the mind can think. I know that I am infinite.

Thus in the beginning God created the heavens and the earth.

Heaven is myself; and the earth, what I know of myself. Jesus said, "The kingdom of heaven is within you." Within myself is heaven and earth.

### LESSON II

THERE is no matter. There is only mind. Mind is God and God is all.

There is but one Mind, one consciousness, one I. Mind manifests itself in thinking, in impelling, in acting. The result of Mind's thoughts, impulsions and activities is the universe, which is mental, there being no matter. When Mind thinks, it can only think of itself, there being nothing else to think about.

The whole universe has three divisions: the Mind, Mind's activities, and the result of Mind's activities. The Mind is I. Its activities consist in knowing. Its results consist of products. Hence the universe is expressed in the three words:

I
KNOW
IT

For there can be no result without Mind; and no Mind without activity; and no activity without result. The three are one; but the

student of Mind must learn to analyze each thought, and be able quickly to trace it to the creator Mind.

In the following lessons are some examples which can be multiplied unendingly from the infinitesimal to the infinite.

## LESSON III

I
KNOW
IT

| | |
|---|---|
| I - - - - - | Mind |
| Know - - - | Mind's activity |
| It - - - - - | Thought resulting from Mind's activity |

| | |
|---|---|
| I - - - - - | Substance |
| Know - - - | The force of substance in operation |
| It - - - - - | The result of the force in operation on the substance |

| | |
|---|---|
| I - - - - - | LIFE<br>TRUTH<br>LOVE |
| Know - - - | The act of growing, developing and manifesting<br>The act of demonstrating, reflecting, transmuting; the act of bestowing upon, protecting, sustaining, supporting |
| It - - - - - | Manifestation; birth; appearance<br>Fact; Law<br>Gifts; justice; provision; sustenance, protection |

## LESSON IV

There is no matter. All things visible, audible and sensible are ideas, resting or disporting in Mind. There is no material universe; it is mental. Matter is unthinkable and unknowable.

I - - - - - - Wisdom
Love
Power

Know - - - Being
Acting
Maintaining and impelling

It - - - - - - Manifested existence
Good things accomplished
Sabbath; things that have ceased to grow and are preparing, through rest, for renewed action and combinations

There is no matter. " It " can never be physical, for there is nothing physical.

Mind is creator; its ideas are creation.

## LESSON V

I - - - - - Principle, the seed within itself

Know - - - The act of demonstrating; the seed in the act of growth; growing and developing

It - - - - - The result; the fruit

I - - - - - LIFE
TRUTH It is the first Principle of being
LOVE

Know - - - Develops
Exists passively
Intensifies

It - - - - - Life, such as trees; animals; houses; truths
Truth, such as mathematics; ethics, natural laws, etc.
Love, such as loving deeds and words; and comfortable social, civic and governmental conditions

The reflection of the creator proceeds eternally. Hence the immediate original of some reflection might still be only a reflection.

It is the work of the metaphysician to find out the prime-original God; so we meet with a process as follows:

I - - - - - MAN
KNOW - - CREATES
IT - - - - - ENVIRONMENT

LESSON VI

MAN sometimes at the first contemplation appears to be a creator. But upon examination we find that Man's reality is GOD: and the reality of Man's activities is God's activities; and the apparent results of Man's activities are in reality the results of God's activities.

All is God, and there is none else.

Evil has no existence, whether of substance or reflection.

Evil is a lack.

I - - - - - Father-Mother God
Know - - - Commune and create
It - - - - Son

I - - - - - Mind
Know - - - Expresses
It - - - - - Idea

I - - - - - Consciousness
Know - - - Reflects
It- - - - - Itself

Man is not different from God. Man is the image of God in the Mind of God.

I - - - - - Mind; it contains all thoughts
Know - - - Its activity is all force
It - - - - Its product is all creation

I - - - - - { LIFE; eternally changes in growth and development
TRUTH; eternally remains unchanged in perfect principle
LOVE; eternally provides, protects and sustains, and must include a perfect civic and a perfect Social Compact.

## LESSON VII

MIND creates by brooding upon itself. The result of its reflections is man, the creation, the image of God.

Mind thinks only good. Evil is a lack of thought, for there is no such thing as an evil thought, for all thought belongs to the Divine Mind and must be good.

| | | |
|---|---|---|
| I - - - - | God - - - - - - - - | Wisdom<br>Love<br>Power |
| Know - - | Creates - - - - - - | Thinks<br>Provides<br>Makes |
| It - - - - | The Universe - - - | Ideas<br>Man<br>Image and likeness |

| | | | |
|---|---|---|---|
| God - - - | Wisdom - - | Truth - - | Law |
| | Love - - - - | Love - - - | Emotion |
| | Power - - - | Life - - - | Conformity |

The perfect image will reflect Wisdom, Love and Power in equal proportions.

If there is seemingly a lack of any one or two of these qualities, the image will be out of proportion, hence it will appear to be evil; but evil is not substance, but a lack of it; and it is cured by putting Substance there. A hole on the sidewalk where people fall and break bones is not cured by taking the hole away, but by filling it up. Evil is a hole, a vacancy, and must be filled up with God, the only substance.

## LESSON VIII

| | |
|---|---|
| I - - - - - | God |
| Know - - - | Creates |
| It - - - - - | The Universe |

| | |
|---|---|
| I - - - - - | Mind, Consciousness, Life |
| Know - - - | Gives, understands, grows |
| It - - - - - | Creation, thought, manifestation |

I - - - - - { WISDOM, LOVE, POWER
Know - - - { Knows, Feels, Acts
It - - - - - { Thought, Creation, Reflection

I - - - - - Substance
Know - - - Activity
It - - - - - Reflection

LESSON IX

I - - - - - { Masculine, Feminine, Neuter
Know - - - { Attracts, Is attracted, Reflects passively
It - - - - - { Development of Race, Development of Family, Development of Self

I - - - - - Mind
Know - - - Thinks
It - - - - - Something, everything

I - - - - - Omnipresent, all-pervading, all-inclusive Mind
Know - - - All Power, force, activity, labor
It - - - - - All creation, thought, result

I - - - - - I AM THAT I AM
Know - - - Ye shall know the truth, and the truth shall make you free
It - - - - - God is all and beside Him there is none else.

I - - - - - Man
Know - - - Develops
It - - - - - Himself

LESSON X

I - - - - - { Father, Mother, Child

Know - - - { Self-communion, active factor, transmitting life; Self-communion, passive factor, nurturing life; Self-communion, active and passive factor, manifesting life.

It - - - - - { Man, Provision, Fulfilment

I - - - - - Land - - - - Passive Factor- - - Mother
Know - - Labor- - - - Active Factor - - - Father
It - - - - Wealth - - - Product - - - - - - Child

I - - - - - Creator
Know - - The act of creating
It - - - - The thing created

I - - - - - Eternal Mind
Know - - Eternal activity, perpetual motion
It - - - - Eternal goal, ever attained and ever receding

LESSON XI

I - - - - - - Principle- - { LIFE, TRUTH, LOVE

Know - - - Develops - { Grows, Reflects, Creates

It - - - - - Universe - { Man, Truth, World

I - - - - - { Man, Animal, Plant

Work - - - { To look for food and shelter; Seek a mate, help another; To make

Know - - - Eat - - - - - Consume, use, enjoy, develop

Play - - - - { Relax, recreate, sleep, enjoy, rest; (the day of rest is the Sabbath)

It - - - - - { The thing made / The thing utilized / The thing enjoyed

There is neither matter nor mortal thought. There is only Mind and unending, illimitable thought. What looks like matter is a limited view of the eternal "IT," the creation. And what appears to be mortal thinking is but the arbitrary limitation of activity. Pull down the barrier of "IT" and there will no longer be the appearance of matter. And enlarge the activities, and there will be no mortal thinking; for mortality will be swallowed up in immortality.

I - - - - - Is - - - - - Truth
Know - - Is - - - - - To demonstrate
It - - - - Is - - - - - The idea

I - - - - - Is - - - - - Mind
Know - - Is - - - - - The act of consciousness
It - - - - Is - - - - - The image and likeness reflected in Mind.

I - - - - - Is not - - - Matter
Know - - Is not - - - To be ignorant
It - - - - Is not - - - Corporeal

I - - - - - Is - - - - - Mind, the actor
Know - - Is - - - - - The action of Mind
It - - - - Is - - - - - The idea in Mind and has no corporeal existence

I - - - - - Mind, acts only mentally
Know - - Mental activity only
It - - - - An image *in* Mind and the image *of* Mind.

I - - - - - God, includes all substance
Know - - The meditation of God when brooding upon Himself
It - - - - The thought that God has about Him, Her and Itself

Mind's cognition of itself is perfect. The Reflection, the image in Mind, is perfect.

# PRIMER ON POLITICAL SCIENCE

# PRIMER ON POLITICAL SCIENCE

## LESSON I

### *LAND is the First and Constant NECESSITY*

ONE of the facts hardest for the novice to realize is man's utter dependence on land. Because a bachelor man or maid, having very few wants, occupies a back hall-room on the fifteenth story of an apartment-house, and never gets a glimpse of the bare soil, he or she forgets that that soil is nevertheless constantly underneath as a support and a prop. That the great towering structure has its foundation on land—choice and precious—is not considered. That the food eaten and the clothes worn are literally dug out of the ground is not remembered.

Books, newspapers and magazines, occupying so very little room in a home or office, require immense areas of ground for their production; forests for the wood-pulp, mines for the raw material of the machinery, factories for the making of the machines, and large suites and apartments for the printing-presses, storage and sale.

A collar-button, a thimble and a shoe-string require much more ground to be produced than is occupied by the articles. Even the land over which they pass from the place of their production to the place of their ultimate destination must not be left out of the reckoning. Everything we have and hold is taken from the ground, yet never—*never* leaves it.

Land is the earth and the fulness thereof before the hand of man makes changes in and on it for his own purposes. It includes water, plants and animals.

## LESSON II

### *LABOR*

ANOTHER difficulty that the novice encounters in his study of Political Economy is the many and various names he bestows on work, reserving the word " labor " only for such coarse and primitive occupations as are performed by the " man with the hoe," hod, shovel, pickax, etc. And yet a laborer by any other name works just as hard.

Engineers, architects, builders, astronomers, orators, writers and doctors are laborers, and their occupations are labor. The great managers and directors of great enterprises are laborers, and their exertions are labor. Inventors, explorers and scientists are laborers, and their efforts are labor. It is confusing and unscientific to divide work and say some is labor and receives wages; some other is " labor of superintendence " and receives salary; another brand is a profession and receives fees; and another is commerce and receives commissions.

The scientific economist recognizes that all human effort in the business world is LABOR, and the recompense in every case is WAGES. To understand Political Science, ***this point must be well learned and well digested.***

## LESSON III

### *WEALTH*

OF all the confusions of thought caused by the confusion of the meaning of names, the very worst is that produced by the term " wealth."

In Political Science, " wealth " can have but one significance, which may not be confounded with poetical, figurative or allegorical meanings.

The sentimental lover may rave about his beloved's wealth of golden hair; but as long as that hair grows on the lady's head and her only occupation is her own housekeeping, that hair is not wealth, but a point of beauty in the lady. The hair is the lady, and a lady is not wealth.

If that hair grows on the lady's head and she goes to business as stenographer, saleslady or telephone-girl, that hair is scientifically recognized by the glorified name of " labor," as the hand of the operator of a typewriter is labor.

But if the hair did not grow on her head; if the lady bought the hair at an emporium, it is ***wealth;*** and in that case the lover would not refer to it except under a misapprehension, for the wealth of

golden locks recognized in Political Science would not at all fit the poetical sense.

Political Science will never interfere with the lover and his poetry; but neither may the lover permit his poetry to play the part of the serpent in Paradise, to deceive the student and bring confusion and disaster to his politically scientific conclusions.

Also, when speaking figuratively of a man's wealth being his brains, we can not allow this figure of speech to be accepted as a scientific statement. If a man gets his income by his brains, those brains are classed as labor, and not as wealth.

In Political Science, wealth has a specific meaning, which must be adhered to if light is to overrule the darkness, and system is to be brought out of confusion and chaos.

*Wealth* is an object outside of man, that is made *by* man, *on* and *from* the land. It is a piece of the earth segregated from the earth and modified by man.

Hence neither man nor land can be included in the term "wealth."

The fact that men bought and sold Negroes did not make them wealth, though these human beings were wrongfully used as wealth.

The fact that men buy and sell land does not make it wealth, though it is being wrongfully treated as such.

**Wealth is a piece of matter extracted from the earth and made useful by the efforts of labor.**

If a man is rich because he owns large tracts of land, he is not a " wealthy " man nor a capitalist, but a landowner.

If he is rich because he has a large bank-account, he is neither " wealthy " nor " moneyed "; but he has a standing credit on the services of the community, and he may get wealth or services without the use of money at all by simply relinquishing some of his credit in the shape of a check. He is not " wealthy," according to Political Science, until he cancels some *credit* and takes in exchange some *object*.

If he is a stock-owner, the directors of the company backed by the Government insure to him a part of the credit for the wealth that the laborers with the aid of the tool called Capital are making, or the services they are performing. He is not " wealthy," but holds the certificates of services rendered by labor and capital.

This point will become clearer with the knowledge of the meaning of other terms. For the present let it be sufficient to know and remember that " wealth " is nothing more nor less nor different from what labor takes from the land and fashions into shape for the use of man.

## LESSON IV

### *CAPITAL*

AFTER being able to distinguish between wealth and labor, wealth and land, and labor and land, another confused problem arises for disentanglement.

This problem is the difference between the wealth that is capital and the wealth that is for consumption.

*CONSUMPTION,* by the way, means *private use.*

Every living creature, whether plant or animal, needs land for its existence, and fish are not exempt from that law.

Every creature, too, must exert itself to maintain its existence.

So far, man does not differ from the other living things.

The first requisite of life is land and labor; and the differences between man and animals are those of quantity and not of kind. All plants and animals, including man, exert themselves for their next meal and for the safety of their young. But man requires much more than the other creatures, and the tools wherewith to get his meals and protect his young have grown and are continuing to grow more and more complex and numerous as the cycles of ages pass since the first biped picked up a stone to crack a nut and broke a limb from a tree to fence off an enemy.

Wealth, as we studied in a previous lesson, is a piece of matter picked up from land and fashioned to suit man's needs.

Out of the wealth that man has made, he sets a certain portion aside for the exclusive purpose of helping him in his business. Such wealth is capital.

The house a man lives in is wealth in consumption; the house he rents out to increase his income is wealth used to make more wealth, and is therefore *capital.*There is a great difference between the wealth for consumption and the wealth that is capital.

The wealth that is capital is for business purposes only. If a man lives in a part of the house that he is renting out, he is using only part of his wealth as capital. The other part he is consuming. ***Capital is that part of wealth by the help of which man makes more wealth.***

A private yacht is wealth in consumption; a ferryboat or ocean steamer is wealth that is capital.

Capital is the tool that man makes and uses to help him make wealth.

## LESSON V

### *MONEY*

THE word "money" must not be confounded with capital or with wealth in consumption.

Money is no different from a ticket that admits you to your seat in a theater. The ticket is not the seat nor is it a dramatic performance; the ticket simply permits you, at the right opportunity, to take your seat and enjoy the performance. Money is like the ticket to a steamer or a train. The fact that you hold the ticket does not transport you from one place to another; it simply admits you to the steamer or train which does transport you.

Tickets are not wealth, but are the community's system of fluid and itinerant bookkeeping, giving you credit for a certain amount of wealth or services, and acknowledging its indebtedness to you to that same amount. When you are seated in the theater or steamer you have the service; and the promise contained in the ticket is fulfilled, so the ticket is withdrawn and the indebtedness canceled.

Money, too, is a fluid system of bookkeeping. A man did some good service to some one in the community as his money testifies; he is entitled to some good service from some one as his money indicates. He can take his choice in the great market-place of the business world as to what he will have in return for what he has done.

Money simplifies the matter of exchange in services. To a man alone on an inaccessible island, money would have no value or utility, whereas a shovel and a hatchet, a gun and a knife, would be of enormous value, though he could not sell this wealth.

As soon as a community arose with complex industries and occupations, some sort of measuring method would have to be invented to measure the value of each man's work in relation to the other men's work. That was why money was invented—to measure and keep track of each man's work, and definitely calculate to how much he is entitled of the services of the community.

Mortgages, stocks and bonds, like money, are not wealth. They are promises of the company or government to give to the holders of the stocks such and such a percentage of the wealth to be created in the future by labor on land assisted by the tool called capital.

This wealth, before the mortgagee or stockholder gets it, is received by the community, and the receipt called money is given to the ***stockholder*** instead of the ***laborer***.

For instance, there is a holder of stocks in a railroad company. His stocks are a certificate stating that the company will give him eight per cent of the money invested. This means that, with the trains run on the rails fastened to ties, and with the assistance of stations, telegraphs and telephones, the laborers are expected to earn a great amount of wealth and to perform a vast amount of valuable services to the community. The laborers are many and their services various; there are conductors, brakemen, station-masters, engineers, layers of ties and rails, builders, managers, directors and so on. All the wealth earned by a railroad comes from the passengers and freight-users, who pay generously for the services received from the laborers of the road. The stockholder gets the credit for some of the services performed and the wealth created by these laborers. The community is neither richer nor poorer because of the stockholders. The stockholder is richer because of the laborer, and the laborer is poorer because of the stockholder; but the fact of the existence of stocks, bonds and mortgages puts no more wealth into the world; their certificates are only promises that the Government will compell the earnings of the laborer to be handed to the holders of stocks, bonds and mortgages.

It is not so necessary to grasp this point at this stage. The student has done very well if he thoroughly understands: *first,* that land is a universal and omnipresent necessity; *second,* that labor is all and every species and kind of human effort in business life; *third,* that wealth is that result in matter, or the material object that is produced by human effort, and that it can only be produced on and from land; *fourth,* that capital is that part of wealth which is set aside for making more wealth; *fifth,* that money is a certificate stating that somebody did some work for somebody, and a ticket entitling the holder to somebody's wealth or somebody's help, but that in itself money is neither wealth nor help.

LESSON VI

## LAND is Always Used by Labor in Making Wealth

Land can exist without labor; but as soon as land is employed, labor is in evidence, for it is labor that employs land.

A tree grows in a primeval forest. Standing thus it is land; and as long as it stands thus it is land.

In the course of due time a man comes along and chops down that tree, which turns it into a log.

Political Science expresses this primitive incident as follows: Land is employed by labor to create wealth. And be the product pins or pyramids, cans or canals, and however complicated be the process, the principle is the same and the expression in Political Science is the same. Land is always used by labor in making wealth —" And without him was not anything made that was made," and without land was not any wealth made that was made.

## Labor is Always Exerted on Land

There can be no labor except on land. Even when laborers are dealing with the steel girders of a bridge hundreds of feet above a river's surface, laborers are working on land. The girders must be dug out of the ground; manufactured by machinery that is dug out of the ground; transported over the ground by vehicles dug out of and manufactured on land. They must rest on land until ready to be lifted and placed; they are lifted by machinery that is dug from, manufactured on and transported over land; and finally, by instruments and machines whose raw material comes from and is fashioned into shape on land, are fixed firmly on land for safe leverage.

From the first incipient inspiration to the removal of the last scrap of waste material, labor, never for an instant, left land.

## Wealth Can Not Be Made Without Land

Wealth, being a segregated piece of earth, naturally can not be made without the earth from which it is taken. Dust it is, to dust returns. And dust comes from land.

Even if it were not so stated in the Bible, we would know that the heavens and the earth were created before the task of forming man was undertaken. The heavens had to be established and settled so that the earth would have a propitious place to revolve in. And the earth had to be formed and finished before man appeared so that he could have a propitious place to labor in.

Whatever other grotesque notions we were and *are* guilty of in reference to God, we never yet imagined Him making man first and holding him in His mouth, or behind His ear, or wedged between His elbow and side, or temporarily stuck into one of His pockets while He created the heavens and the earth for man's permanent abode.

Nevertheless there seems to be a general hazy belief that man can do what would not be imputed to God; that is, to create things without having a place to create in, or having a place to put the things after they are created.

People, even those who consider themselves well educated, are not ashamed to confess that, in their opinion, wealth can be made without land.

But just as God took the dust of the earth and formed man out of it, so man takes the dust of the earth and forms wealth out of it. And that which is not made out of dust is not wealth at all, for money is not wealth, and land is not wealth, and bonds and mortgages are not wealth. Wealth is something that the hands of labor made from the earth.

LESSON VII

# LABOR Uses Capital to Make Wealth From Land

With a trap a man catches a rabbit in a forest. This is a very simple statement of a very simple occurrence, but when translated into the language of Political Science the phrase covers every phase of the creation of wealth, from the rags of the forlorn and desperate beggar in the last stages of destitution, to the palaces, cars and yachts, the collection of jewels, curios and works of art of the multi-millionaire. *With the help of capital, labor extracts wealth from land.*

First is the land, which, in our illustration, consists of the forest with the rabbit in it; for, while the rabbit is disporting itself undisturbed in its native environment, it is classed as land.

Second is labor, which, in our case, is a man, though under other circumstances it might consist of any quantities of men, women and children.

Third is capital, which in the above example is the trap.

Land, Labor and Capital, these three in combination, cause the production of Wealth.

The wealth produced in our case was the trapped rabbit. In its natural state, the rabbit was land; but trapped, it is *wealth.*

And wealth is never anything else than a little piece of land or ground taken from the bulk and so modified as to be usable by man.

And the tool whereby the piece is taken and changed is always capital.

## Labor Hires Capital

The popular belief is, that capital employs labor; but this is another of those errors fostered by a confusion of names and fostering a bewilderment and disorder in the Science so simple in itself and so easily comprehended, and certainly most closely connected with

our well-being and prosperity, and therefore most necessary to be clearly understood.

The pseudo-scientists who speak of capital employing labor are really talking of the owners of land who can, because of their advantage in owning land, hire landless laborers to do the work for them that the laborers under fair conditions would be doing for themselves with much greater benefits to all humanity.

Under fair conditions the laborers themselves would be the stockholders of our great controlling companies and industries.

Mine-owners are so powerful, not because they own the *capital* of the mines, but because they own the *land* containing the coal, oil and metal. Railroad magnates are so rich, not because they own the capital of the roads, but because they own the *land* on which the rails are laid, and the land on which the terminals are built, and the land on each side of the tracks.

The pseudo-scientist will declare that land is capital, but the genuine economist must always distinguish between land and capital; he must remember that capital is wealth and that though this wealth is divided into the two parts, the one being wealth in consumption and the other capital or wealth used for making more wealth, capital still remains wealth; and wealth is not land any more than it is labor. And it is always labor that uses land, also using capital as its tool.

There is no astuteness or depth of wisdom displayed in saying that laborers, even if they had the land, would not use it. Slavery arose just because land was plentiful and easily obtained, though retained with difficulty against invading enemies. This made land almost valueless for selling or renting, and laborers could easily get at it. And they could and *did* and *preferred* to employ themselves; and only by capturing them bodily and subduing them with physical force could they be compelled to work for others.

The slave-owner was rich because he took the wages created by the slaves and kept them for himself, instead of distributing them among the enslaved laborers. The slave-owner was not *employing* the slaves; he was *robbing* them.

In civilized States slavery no longer obtains; but labor, nevertheless, is not free except on free land. When the laborer, because of his own landlessness, is compelled to labor on another's grounds, he is as truly robbed of his wages as was the slave of the barbarous periods. Not only is the landless laborer robbed of his wages, but he is also mulcted of the capital that should be his, and consequently also of the interest earned by the capital.

To determine the relation between labor and capital, the free laborer must be considered; the man on his own land, or on the land

that has not yet been individually claimed, must be observed. A farmer on his land employs capital, which consists of fences, barns, stables, stalls, dairies, cows, horses and farm-implements. These objects do not employ him; he employs them. And he does not employ these objects as landowner, but as laborer.

The pioneer miner employs capital, which consists of shovels, knives, spades, pickaxes, drilling-machines, etc.; these implements do not employ him.

When a farmer is landless and works on ground belonging to another, the conditions are as unfair and unjust and abnormal as if he were bodily enslaved.

When the pioneer miners have taken up all the mining lands and are being enriched by labors other than their own, they are not employing laborers, but robbing them. For landless laborers are not less in bondage than the slave recognized as such.

If, through the abundance of land and the scarcity of labor, the employer had to pay the right amount of wages, it would be so expensive for him that he would insist that the laborer supply his own machines and implements which are so perishable. If through adjustments scientifically economic, conditions of fairness could be continued even in thickly populated places where land is scarce and labor plentiful, the employers would insist that the laborers share in the risk of production as they share in the prosperity; and a system of stockholding among laborers for the renewing of worn-out capital would be evolved. This would induce the laborers to claim their part of the interest of the capital used. And so it would be again demonstrated that the laborer employs capital, and not that capital employs labor.

LESSON VIII

## LABOR Pays Capital For Its Services

There is no other possible way of making wealth except by labor on land. And either the Landowners, because of the helplessness due to the landlessness of the laborers, confiscate all the products and make an unscientific distribution according to their own selfish pleasure and ignoble gain, or the laborers, through the force of the opinion of numbers which forbids fraud, deception or chicanery, make a scientific distribution. In this case capital receives its just returns from labor.

## Interest

Interest is the name given to that part of wealth created by labor on land which is accorded to capital for the assistance it renders. If this word " interest" is confused in its meaning with theft, graft, confiscation, blackmail, rent, wages or any other scientific or unscientific term, Political Science will remain the mystery and " dismal science " it was heretofore regarded.

Interest arises from Nature's prolific gifts, whereby a grain of corn in the Spring yields many ears in the Fall; and a cow multiplies itself many times, even while it furnishes its daily share of milk, before its carcass renders its last services to man in glue, manure, leather, and what not.

Nature produced interest; and Science can not ignore it. Interest begins in the enlargement of capital through growth and development, and it continues through man's comprehension that if one kind of capital receives rewards through Nature, every other kind of capital must receive rewards through Science; so that its services in all fields are equally advantageous.

## Rent

Adam and Eve, when driven from Eden, paid nothing for the lands they used. And when their offspring felt crowded they did not buy new lots of ground to disburse into, but simply moved farther away from the center of population, where the land was still unoccupied. They paid no rent; for great expanses of desirable land were free and accessible and of easy communication with civilization.

The first immigrant to America neither paid nor received rent, because land could be had for the taking; and it is notorious that the first immigrants grew rich from their labors, and not because they owned mines and railroads.

When pressure of population began to be felt in the East, and the first settler drove his ox-cart into the Western Plains, he had the whole Mississippi Valley to choose from where to halt and build his home and make his farm. Choice of location was difficult with him, for all places were equally desirable and equally accessible; one place had no possible advantage over the other. In the bewilderment of too many choice locations, and in the despair of being able to select one place superior to all others, he blindly settled somewhere, anywhere.

A second man came along with his ox-cart, household utensils and farm-implements. He was not embarrassed like the first man, for the place for his settlement was clearly, distinctly and unmis-

takably pointed out to him. Tho all places in the Mississippi Valley were very desirable, there was just one small spot that held an advantage which the whole length and breadth of the rest of the fertile pleasant valley lacked. That spot was where the previous settler was located. The presence of the man gave that vicinity a value, which so far outstripped the value of all the rest of the rich plain that the second man did not even investigate other places, but unhesitatingly fixed himself in the immediate vicinity of the first settler. Two men together work much more advantageously and cheerfully than two men separately. Two men together gain spiritually in human companionship and physically in human co-operation. The land received a desirability and an advantage because a MAN was there. It was the Man who bestowed the superior value to that locality.

The third man who came to make a home on the plains settled himself with even greater enthusiasm beside the first two; for the land had gained even higher value, had even a greater advantage because two settlers were there.

The advent of each settler that time and conditions added to the number made the vicinity more and more desirable.

A community whose nucleus was a village with a named and numbered street and which was surrounded by miles upon miles of farms and pastures had arisen in the place where a few years before our first settler located himself in sheer despair of finding something better where all looked equally excellent.

Suppose a man were now to look upon that village, and in it saw a vacant lot in its little street; and suppose he saw in that lot a fine place and opportunity to build a billiard-parlor or a grocery-store. Could he now get the ground by simply settling himself upon it? It is evident that the prospective user of the lot would have to pay for its use. And he would have to pay not so much because the land belonged to another, for the contrary is true—that other was holding the land, though not using it, because he knew the lot had a financial value. That value was created by the community. And the value grows greater and greater as the community grows larger and larger. *AND THAT IS RENT.*

*Rent is the value which accrues to land by the presence of people.* The more people are located in a district the higher is the rent of that place.

And let not the student ever confuse the value of land with the earnings of capital. The price paid for the use of a house is interest, because the house is capital. If a higher price attaches to a house similar in all respects but situated in a more populous locality,

the user pays rent for land, which is the ground lot, and interest for the capital, which is the house.

The *distinction* between *interest* and *rent* must be *clearly maintained* if the student is to bring his studies to a successful issue.

## Wages

Land is the indispensable prime necessity of labor in the creation of wealth.

Extremely, even overwhelmingly useful, but not absolutely indispensable, is the tool called capital.

But *labor* is the *creator* of wealth, using the tool and using it on land.

When the wealth is created it must be distributed, the land having earned its share, and capital its particular share. Nevertheless, labor, because of its efforts, deserves to keep a goodly share for itself.

The share which labor deserves to keep is called *wages*.

**Wages is labor's share of wealth created by labor on land helped by capital.**

## Profits

The word " Profits " has no place in Political Science. It is an unscientific term and is never used by a genuine political economist.

For the word, having no definite meaning of its own, is liable to be interpreted differently by speaker and hearer and so cause a repetition in miniature of the disaster described in the Bible, where the work of building the tower of Babel was abruptly interrupted by the confusion of tongues.

LESSON IX

## Distribution

IT is a generally accepted fact that the heinous fault and terrible cause of poverty culminating in that most pitiful, most desolate, and seemingly most hopeless class known as the " submerged tenth " is not in the *production* of wealth, but in its *distribution*.

It is almost universally acknowledged that there is enough wealth to keep each individual of the ten billions supposed to inhabit the earth, steeped in the princely luxuries of the dreamers of the East, if each male adult worked but two hours a day.

A dreamer of the West can dream of even greater wonders without straining probability, simply supposing the equitable—not equal, but *equitable*—distribution of the wealth produced.

There was a time when the poverty of the masses was attributed to their own laziness, ignorance, indifference, natural viciousness and what not? or, worse still, to the " inscrutable decree of Providence " ; but people at present are too well educated for such a doctrine to be preached or received.

To solve properly the problem of an equitable—I repeat, equitable, not equal—distribution of wealth, many political parties have arisen and many doctrines been preached. But upon analysis these doctrines all resolve themselves into two distinct and opposing classes, whose extremes we find on the one hand in the theories of the anarchists, who advocate individualism, and on the other, those of the socialists, who would promote governmental co-operativeness. All the intervening political theories lean to or have their basis in one or the other of the foundations of these extreme doctrines.

Because Government guards and protects the avenues through which the created wealth mechanically flows to the disproportionate few, the anarchist would destroy Government, thereby withdrawing the protection to these avenues and so permitting any individual to deflect the trend of the wealth away from its mechanical tendency, to himself, where, he justly reasons, it justly belongs.

The socialist, realizing that, without the protection of Government, wealth could not even be created, nor even could the liberty gained by the anarchist be long maintained, but that chaos would immediately crystallize itself into some rude, primitive order which would only end again in the wealth flowing through the same channels to another limited few, therefore proposes that the Government, whose official function already it is to protect the laborer and the wealth in its production, distribution and consumption, should itself officially assume the function of producing and distributing wealth.

As the trend of civilization is toward an even greater organization and an ever more far reaching and intimate co-operation, the goal of the political idealist and political scientist must be the same. While the Socialist is dreaming and inspiring others with his glorified vision, the Scientist solves the problem and shows the " way " to work out the ideal into a reality ; and the natural, scientific, spiritual method is plain enough to him who hath the eye to see, the heart to feel, and the courage to do.

There is no fault, and few and ignorant are those who find a fault with the present method of production which is effected by labor on land aided by the tool called capital.

There is no fault to find with the distribution as long as population is sparse and the laborer gets the bulk of his wages, and capital

is enterprising and gets big interest, and the landlord gets nothing or next to nothing.

Only as rent for land gets higher and higher do wages and interest decrease and does capital become fearsome. Rent, we find, is produced by population. Where population is sparse rent is low; it rises with each added member to society. Evidently, then, **society creates rent.**

A shoemaker makes shoes, so the shoes belong to the shoemaker. Society makes rent, so the rent belongs to society.

For the sake of justice to society, but chiefly for the sake of stopping up the leak through which the wealth flows away from the vast majority of ever drudging laborers, into the private pouches of a few undeserving, overindulged individuals, society as a whole must take the rent it creates as a whole. This it can do by means of the social machinery already organized for the purpose of collecting the necessary funds for its maintenance. The social machinery is called government, and its method for collecting revenue is called taxation.

When a man must hand over to government all the rent he collects for his lands; when he must give to the government all the rent he would collect for his lands if it were used to its last dollar's worth, he will be scrupulously careful to use it zealously or give it up cheaply, even going to the extent in extreme cases of disowning it altogether.

If land is used zealously, laborers are employed; and unemployed labor disappears in proportion. Whereas, on the other hand, if land is withdrawn from use, the menace of unemployed labor hangs over the nations.

If land is disowned it is free, and labor is free to take it and employ itself upon it; and the landlord is eliminated, which is a very good thing for labor and the prosperity of the community.

As free land and cheap land, and land that seeks employment insure an equitable distribution of the created wealth, it is not only just but expedient to withhold from the landlord the rents that are not his, and with that one fell blow transmute the channels that drew from labor its rewards into the way of securing revenue for civic affairs.

*Scientific Political Statement*

This was given in the Introduction, but as it is proper to repeat it at this place it is here added again as the culmination of Political Science.

*Wealth* made by *Labor* on *Land* helped by ***Capital*** is divided into three parts:

One part goes to *Land* as *Rent.*

The second part goes to ***Capital*** as *Interest.*

The third part *Labor* keeps as *Wages.*

If Wages are taken to meet Municipal Expenses, the Laborer perishes or lives on charity.

If Interest is taken, Capital perishes; and also the capitalist as such, for he swells the ranks of Labor.

If rent is taken, the Landlord as such perishes; but the land remains for the laborer and capitalist.

Therefore Rent is the part of Wealth destined by the divine Mind to pay the public expenses.

The anarchists, exponents of individual action, wish to destroy all discipline, force and regulation in civic affairs. They would find it sufficient to destroy the landlord, which could be done by taking for civic affairs the rents of his lands.

The socialists, exponents of governmental co-operation, wish to destroy all private ownership of wealth. They would find it sufficient to destroy the private ownership of land, which could be done by taking the rents thereof for civic purposes.

The rent of land is produced by a community, and to the community it belongs for the needs of the community.

# THE UNITY OF THE SCIENCES

## THE UNITY OF THE SCIENCES

WHEN the great John Locke wrote his *Essay on the Human Understanding,* he especially declared that his analyses were not final, but were simply milestones and finger-posts to point out the road and give suggestions to others who should hereafter make investigations of the human consciousness and find its true and fundamental qualities, functions and processes.

John Locke treated the human understanding as an incorporeal substance. He spoke of the sense of sight, but never referred to the organ by which we see—the eye—except to declare that sight lodges not in it but has its ability in the understanding, or what we now speak of as consciousness. The ear had no place in his essays, but the sense of hearing was spoken of as an attribute of mind.

Memory, too, to him was a function, a subdivision of the understanding; also the power of association, the power of the will, the power of discrimination or comparison, of judgment and so forth.

Herbert Spencer, on the contrary, clung to the body, and left out entirely the human understanding. To him, all qualities, ideas, emotions and expressions, were a matter of the vibrations of the nerve-fluids and brain-cell. He surmounted the difficulty of transmuting vibrating cells into ideas and cognitions, by declaring the transmutation was a mystery which could not be solved, for there was no logical or possible connection between vibrating molecules and the mental process of knowing.

But there was one great man who analyzed the human understanding and recognized its incorporeal or non-material essence, but who, nevertheless, did not leave out the human body, for he needed it so much, and understood and explained so well its inevitableness.

He needed the corporeal part to express the incorporeal.

His great study was expression. He made researches into the mystery of expression, and his investigations uncovered to him the fact that expression was a quality and function of the mind, though the body was most essential to the expression of the mind in oratory, drama and acting.

In the course of the great student's profound researches, it was revealed to him that there was something behind the outward form, namely, *the thing to be expressed,* which must by its very nature be fundamentally different from the expression, though that something, too, was still more evidently a quality, an attribute, a function of the mind.

*The thing to be expressed* he found in all instances to be ***EMOTION,*** feeling, an attraction to an object or a revulsion from it. The stalest, flattest, least profitable; the deadest, most useless, yea, the most impossible state of mind, is poise or equipoise; such a state is but a suspension of animation. Except in death and intermittent periods of recuperation, it is contrary to Nature, logic and science. It is the false product of a false civilization; for, without ***emotion,*** there can be no ***expression,*** and without ***expression*** there can be *no existence, no universe, no creation.*

So our great philosopher and psychologist, in analyzing expression, found it was the final and culminating function of mind, a function impelled by emotion.

If we search further into the mysteries of mind, we find, as did our predecessor Delsarte—the pioneer in the study of expression—that emotion, too, must have a cause, a reason, a way to have been called into being.

And what was it that said to the understanding: Let there be Emotion? Indisputably, it was a thought, an idea, or, as John Locke would say, a cognition.

Therefore, to bring about an expression or action, the first process is, to *know* some thing, some object. The knowledge of that object makes us *feel* pleasant or unpleasant; that is, we have an Emotion. And according to whether the emotion is pleasant or unpleasant we move toward it or away from it; that is, we ***express,*** we act, we create.

TO KNOW
TO FEEL
TO DO

These three processes analyze and divide the mind's functions into all its parts; and all the varieties of expression are only the various complications, multiplications, divisions, proportions and intensities of these three processes.

The processes of the intelligence, the Ego, whether this Ego be a presumed personal God, or the simplest of living cells, still are of the triune nature of knowing, feeling and doing. And whether

an expression is the result of an act just completed by a visible being, or it loses its origin in the universal creation, still is it the result of a triune process of *knowing, feeling and doing.* In these three processes are locked the science of Mind; also the science of the Universe, whether apprehended intermediately by the senses or immediately by the understanding.

We know now from our analysis of the human mind that an expression comes from an emotion, and that an emotion is produced by a thought. And what is true of the visible universe is just as true of the invisible.

Delsarte, the profound scholar and student and expounder of expression, the great philosopher and psychologist who discovered the three attributes and functions of the Mind, formulated his discoveries thus:

The attribute which enables Mind to know he called *Wisdom;* the attribute which enables Mind to feel, he called *Love;* and the attribute which enables Mind to do, to act, to perform, he called *Power.*

| | |
|---|---|
| WISDOM | knows |
| LOVE | feels |
| POWER | acts |

Wisdom, Love and Power are very good attributes, whether they belong to Deity, or are the sublime incorporeal Principle after which man is patterned. And on these three attributes, atheist, agnostic and pious religionist in his adherence to an ecclesiastical school can agree, also agreeing to ignore for the present any considerations of a corporeal personality, which, even if it does exist, can, after all, be but the expression of an anterior Wisdom, Love and Power.

Delsarte recognized that man's triune nature of knowing, feeling and doing was patterned after, reflected or repeats in miniature, the universal Wisdom, Love and Power; and upon this principle he built his most beautiful, most artistic because most natural, scientific and psychological system of gesture.

**But I have built upon this triune principle, my Spiritual Science.** For it is obvious that man's capacity of knowing, feeling and doing can not be separated or segregated from the attributes of the universal nature, any more than the matter contained in the body of man can be classified separately and differently from that of the rest of the material nature.

Jesus said, "My Father and I are one." This is true materially, and it can not be less true spiritually. The universal attributes

of Wisdom, Love and Power are demonstrated by the minute separate living beings such as angels, anthropoids, ants and ameba; but still the demonstrations must exist in and by their Principle.

A thought brings out an emotion, the emotion impells an expression. When we perceive an expression we must be aware it was produced by an emotion, which in its turn was brought into being by a perception. And where is the profit of caviling about the nature of the substance of the creation whether it is material or mental? Let it suffice that we can agree upon the process of creation which in all instances is founded upon the one triune principle of Wisdom, Love and Power with its functions of knowing, feeling and creating.

Those that have followed my teachings so far, and have understood me, will comprehend that my Spiritual Science is based upon a strong scientific foundation which embraces all the mental, religious and physical aspects of life. And if you acknowledge so much, you can not deny that such a science is closely allied to a political science that also has a strong scientific basis with a superstructure that extends up into the ethical, the moral and the spiritual regions.

Having fully explained and defined my meaning of the word " spiritual " in the section devoted to the study of Spiritual Science, I will here, for the purpose of recalling the sense of the word, merely summarize in a short description.

" Spiritual " is pertaining to spirit; and " spirit " I define as a state of mind. The child believes in a personal Santa Claus of a shaggy, jovial, red-nosed appearance; but the adult, more sophisticated in this detail of life, is no less excited and gratified by the Christmas spirit of festivity, gladness, cheer, beneficence and gayety. The Christmas spirit does not refer to some particular incorporeal consciousness, but to a general state of mind. And thus my Spiritual Science is the science of the universal state of mind, though, of course, it includes infinitely more than merely the Christmas spirit.

In the history of the evolution of man, we find that the search after Spiritual Science and the search after Political Science are inextricably interwoven. There can be no political progress without religious progress. The mind that has freed itself from the bonds of some of its spiritual superstitions has also freed itself from some of the bonds of its political superstitions.

The anarchist and atheist to the contrary notwithstanding, the Social Compact called government, and religion are the two necessities of the human heart, as air and food are the necessities of the human body. As land monopoly is based upon a recognition of our material necessities, so priestcraft is based upon the recognition

of our spiritual necessities; and it is man's problem to free himself from the exploiters of his needs. To quote from *A Great Iniquity,* by Tolstoy, " Great social reforms," says Mazzini, " always have been and always will be the result of great religious movements." And to supplement this quotation by a more recent authority, Elbert Hubbard in *The Philistine* says, " The Millennium will come, only thru the scientific acceptance of piety."

That others have seen the close connection between religion and Political Economy may be accepted as a fact, in evidence of which I may mention *The Public,* a Chicago Single-Tax weekly publication which contained advertisements of two books on the subject; one is by Louis Wallis on the *Sociological Study of the Bible;* the other by Frank Crane called *God and Democracy.*

According to the review in *The Public* of *Sociological Study of the Bible,* the Bible is apprehended to be a history of the Jews simultaneously progressing religiously and sociologically.

God and Democracy belong together without doubt. Taking the word " God " to be the nickname or pet name for the principle of Wisdom, Love and Power, we can recognize Democracy as the Son of God, in that it is a demonstration of Political Wisdom, Brotherly Love and the Power gained in harmonious co-operation. The two are so closely united that if you have the spiritual ear you can hear Democracy say, " My Father and I are one."

Of course there can be no true democracy without universal suffrage, meaning specifically Woman Suffrage. And of course there can be no true Democracy without the Single Tax, by which means only is equal opportunity possible to all. And again the spiritual ear hears the Single Tax say, " I am the Way, the Truth and the Life; no man cometh unto the Father but by me." There can be no Democracy, hence no spirituality, but by the practical application of Political Science.

And I hear the Scientific Tax say: " Ye believe in the Father, believe also in me. In my Father's house are many mansions; I go to prepare a place for you, so that where I am there ye may be also."

The Ten Commandments command the practise of the Scientific Tax.

" Thou shalt have no other gods before me."

Thou shalt worship—practise—only Wisdom, Love and Power. If you have the unwisdom, the hatefulness and the inefficiency of land-monopoly, you break the first and foremost commandment. Land-monopoly is abolished by the Scientific Tax.

" Thou shalt not kill."

How can you obey that commandment without the Scientific Tax!! Land-monopoly has killed its "Thousand times thousand and thousands of thousands." Such murder is unavoidable with land-monopoly.

"Thou shalt not steal."

Under the institution of land-monopoly the laborer and the capitalist are not only robbed of their actual wealth, but—and this is a matter of far, FAR greater consequence—they are robbed of all opportunity to redeem their misfortune.

The Lord's Prayer, too, is a prayer for the Political Science:

"Our Father which art in heaven."

Our Wisdom, Love and Power whose processes are perfect and consequently include Political Science.

"Hallowed be thy name,"

Let us understand thee;

"Thy kingdom come."

Woman Suffrage, the Scientific Tax—in short, Democracy come;

"Thy will be done in earth as it is in heaven."

The ideal processes of Wisdom, Love and Power be practically demonstrated on the Political plane as on the spiritual.

"Give us this day our daily bread."

Under no circumstances can we hold more than the mouthful that we at the moment consume; but by Political Science, which is a part of Spiritual Science, we will be sure of our next mouthful, though the present institutions of legal murder and theft are abolished.

"For thine is the kingdom and the power and the glory forever and ever. Amen."

For Wisdom, Love and Power are the only qualities, and their processes go on forever and ever, Amen.

## CAIN AND ABEL

*The Spiritual Interpretation of the Story in its Political Sense*

ADAM and Eve represent the tendencies of our civilization. At a certain stage they brought forth Cain, the tiller of the ground, which signifies the exploitation of ground rent and the only reason for titles to land.

As a consequence a landless class appeared, which having no legal right to ground of its own, was forced to labor on others' ground. Abel is the class of landless laborers.

The wealth obtained by land monopoly is unholy, being condemned by Principle and the eternal Laws of Wisdom, Love and Power; hence the Lord had no respect unto Cain, the exploiter, and to his offering, the fruits of exploitation.

Wealth, however vast, if obtained by labor, is pure and righteous. So the Lord had respect unto Abel and his offering, which was the result of his efforts.

Not because of jealousy, but by the mere fact of taking ground-rent as a private asset, does Cain, the landowner, kill Abel, the landless laborer, who must pay Cain the ground-rent besides being deprived of any opportunity for self-employment, and also, as an additional burden to the other disadvantages, must pay the municipal expenses. Hence Justice declares against the robbery, and Political Science pronounces the curse on Cain:

"When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." (Genesis iv: 12.)

And Cain, seeing how unprofitable it is, under the practical application of Political Science, to own land, the rental value of which he must pay into the public treasury, makes his wail upon relinquishing his title to the ground, expires as a landlord and is resurrected as a laborer: "Behold thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that findeth me shall slay me. * * * * And the Lord set a mark upon Cain, lest any one finding him should slay him. And Cain went out from the presence of the Lord, and dwelt in the Land of Nod." (Genesis iv: 14.)

The "presence of the Lord" means legal sanction and common consent, and the "Land of Nod" signifies that the evil of privately acquired unearned increment with its predatory privileges is a sleeping possibility ready to awake into activity should the watchfulness of the citizen relax.

## ESAU AND JACOB

*The Spiritual Interpretation of the Story With Its Political Significance*

Definitions of the Concordance and Smith's *Bible Dictionary:*
*Isaac,* Laughter.
*Israel,* The Prince that prevails with God.
*Rebekah,* Ensnarer; fetter; fettering cord.
*Jacob,* Supplanter; a plain man.
*Esau,* Hairy; a cunning hunter; a man of the field.

### The Spiritual Meaning

*Isaac* stands for the status of society in its legislation; or the social compact, producing a more peaceful and enjoyable state than offered by the nomadic life preceding it. This idea is indicated by the meaning of the name " laughter."

*Esau* stands for invention; or industrial endeavor in new and untried fields. Because of the security, there was time for meditation, experiments and improvements.

*Jacob* is the same old land monopoly, which brings its beneficiaries all the increase in wealth resulting from every kind of improvement.

*Rebekah,* true to Smith's definition, signifies the Judiciary, which interprets the laws in favor of the monopolistic class; conniving to keep the fetters of poverty and drudgery upon the landless laborers, in spite of all legislation and enactments to free them.

*Venison* signifies that which is of advantage to the community.

*Israel* is the Prince of Privilege convicted of the errors of landlordism, and by his efforts to abolish that evil institution is pronounced the Prince that prevails with God.

" Isaac loved Esau because he did eat of his venison; but Rebekah loved Jacob."

Legislation did what it could to further industry and improvements, but the Judiciary, installed by the influence of the Privileged, always interpreted the laws and enactments in favor of the predatory interest. " Jacob sold pottage." He had control of all the necessaries of life.

" And Esau said to Jacob, Feed me, I pray thee, with that same red pottage, for I am faint. And Jacob said, Sell me this day thy birthright." Land is the birthright; and the people who in their ignorance and weakness permitted their lands to be taken and given away to private individuals, like Esau, despised their birthright and sold it for a bare living, whereas they should be enjoying, through

the lands, all the abundant fruits of wealth of a wealth-producing civilization.

One day Isaac called Esau to him saying, " Take, I pray thee, thy weapon, thy quiver and thy bow and go out to the field and take me some venison and make me savory meat such as I love and bring it to me that I may eat ; that my soul may bless thee."

Esau's weapon, the quiver and the bow, represents any tool of labor ; and the direction to go out to the fields is the impulsion and activities, the intelligence and ambition of the people in general, and of some special geniuses and inventors in particular. The savory meat is the improvement in all directions—the standard of living, the labor-saving machinery, facilities for education, improvements in modes of communication and transportation, and so on and so forth.

The purpose of legislation, even to the farce of " protecting the American laborer," is to secure to the beneficiaries all the blessings due them.

But " Rebekah heard when Isaac spake to Esau his son," and she instructed Jacob how to get for himself the benefits intended for his elder brother, the greater and more important majority, though still twin brother to the minority.

Rebekah, the judiciary, could never have connived with Jacob, the monopolist, to the damage of Esau, the masses, had not Esau previously sold his birthright, the land, for a meager living.

Since ground is the source of all our wealth, the owner of the ground gets all the wealth ; and with land monopoly in force, even if the judiciary desired, it could not aid the landless masses. Isaac has no blessing left for Esau, for to the son's bitter cry, " Bless me, even me also, O my father ! " Isaac could only say, " Behold, I have made him thy Lord, and all his brethren have I given to him as servants ; and with corn and wine have I sustained him : and what shall I do now unto thee, my son ? "

This state of affairs, while it brought affluence and luxury to the landed class, brought overwork and poverty, criminal tendencies and other miseries to the landless. And Jacob, the rich class, having leisure, meditated upon the contrast and injustice thereof.

Jacob had a dream : " And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven : and, behold, the angels of God ascending and descending on it." Just so have other great thinkers dreamed of a close communion between earth and heaven ; just so have they pictured in their dreams an ideal state made a practical reality.

" And Jacob was alone; and there wrestled a man with him until the breaking of the day." So is every thinker alone when wrestling with a subject that is new and seemingly not altogether favorable to himself. The breaking of the day signifies the righteous conclusion to his quandary, for we read further, " And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him."

This was Jacob's recognition of the evil of privilege, or, specifically, landlordism. Through landlordism Jacob gained his great wealth; and by acknowledging its evil to himself he crippled himself in his stronghold typified by the thigh.

" And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me." The truth was dawning upon Jacob and he felt the beneficent influence of the cognition.

" And he said, What is thy name? And he said Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

So Jacob, seeing the unrighteousness of private ownership in land, is no longer a monopolist, but a worker for the emancipation of the sufferers from landlordism, a prince among men and thinkers.

" And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." Every Political Scientist, when the great truth that the rent created by the people belongs to the people for their social expenses, dawns upon him, feels that he has seen the sustaining Good face to face. And the greatest wonder is the realization that men can be perfectly good and true and generous and just to the rest of humanity and still that their own life and prosperity are preserved.

With the scientific application of economics we need not sacrifice our own blessings to see the rest of the world equally blessed.

" And Jacob lifted up his eyes, and looked, and, behold, Esau came. * * * And Esau ran to meet him, and embraced him, and fell on his neck and kissed him: and they wept."

When monopolies—especially the worst, land monopoly—are abolished, there will nevermore be conflicts between capital and labor and the capitalist and the laborer.

There will be a perfect reconciliation between the twin brothers, and an interdependence will be but another cause for mutual love and respect, instead of, as heretofore, contempt for the unfortunate class, and hatred and envy for the fortunate.

## THE TEN COMMANDMENTS

*Spiritually Interpreted in Their Political Sense*

### Thou Shalt Have No Other Gods Before Me

GOD is the principle of Wisdom, Love and Power; man is its image and likeness in his mental, impulsive and active or performative natures. Wisdom, Love and Power must rule in his social and communal life as well as in his individual. To be perfectly wise, perfectly loving and perfectly efficient in his social relations, the Scientific Tax is necessary. Without the Scientific Tax, which takes the rent of land made by society for the uses of society, chaotic unwisdom, hate and inefficiency would destroy what the evolutionary processes of Wisdom, Love and Power had, so far, so laboriously built up. Therefore thou shalt have, in thy political dominion, no other Gods before the Wisdom, Love and Power as expressed in the Scientific Tax.

### Thou Shalt Not Make Unto Thee Any Graven Image

Wisdom, Love and Power, being spiritual, can have no visual representation.

Civilized man has outgrown the temptation of trying to make a picture of incorporeal Principle.

The danger of modern man is to halt in his search for the Source of things, thus becoming afflicted with arrested development and to be petrified in that state. As soon as man's consciousness becomes petrified, his ideas of God, Wisdom, Love and Power are petrified, and *that* is the " graven image " prohibited in the Second Commandment.

But the Scientific Tax, in making land free to the user, will prevent such a calamity as arrested development, and the disease of petrified consciousness will be wiped out, and man will forever know more, feel more and do more as his appreciation of Wisdom, Love and Power grows.

But only through the Scientific Tax can this commandment be obeyed, which, by making land free, makes man free.

### Thou Shalt Not Take the Name of the Lord Thy God in Vain

The spirit, the ideal, the prototype, the principle, is triune; it is Wisdom, Love and Power. For humanity in general, and even the individual in particular, it is vanity to manifest one of the divine qualities above the other two. The perfect equilibrium of the

necessary qualities is maintained in the Scientific Tax, in that it is perfectly just, thus representing Wisdom; perfectly generous, thus representing Love; perfectly feasible or performable, thus representing Power. It surpasses any puny scheme or machination of man's invention as infinity surpasses the infinitesimal.

### Remember the Sabbath Day to Keep It Holy

The Sabbath was made for man to rest and recuperate. The male man has partially succeeded in gaining a partial rest-day. But the female man, doomed to isolation and hard work in her safely guarded home, works and worries and hurries and hustles and bustles as much—and sometimes even more—on Sundays as on other days. But the two-edged sword, Suffrage, and the Lamb, the Scientific Tax, which in conjunction with Suffrage will give her economic freedom, will enable her, too, to obey the Fourth Commandment, so necessary to her existence and happiness and development.

### Honor Thy Father and Thy Mother

The principle, Wisdom, Love and Power, in its unceasing processes of knowing, feeling and doing, evolved man up to his present stature. The only honor possible to the father and mother who brought us forth is to proceed and not retrograde in the evolutionary procession. But without the Scientific Tax this is not possible. Land monopoly is an impediment to the moral evolution of those who own land and an impediment to the physical evolution of those who lack the land. Therefore, the Scientific Tax is necessary even to obey the Fifth Commandment. The anti-suffragist is flagrantly disobedient to this commandment as it relates to his mother.

### Thou Shalt Not Kill

Murder sanctioned legally is nevertheless forbidden spiritually, morally and ethically. The legal institution of land monopoly is the cause of wholesale poverty, crime, sickness and death. It is the cause of the disastrous conditions under which the helpless masses must live and labor. It must be abolished before the Sixth Commandment can be obeyed in spirit and in truth. Land monopoly is a murderer, and if it shall not kill, it must itself be removed. The David to kill this Goliath, with the single stone of truth shot from the sling of Principle, is the Scientific Tax, the one and only Single Tax.

### Thou Shalt Not Commit Adultery

As people grow wiser, more loving and more efficient, their ideas of adultery change. Even now, in many countries, what is adultery for a woman is a perfectly legitimate practise for a man. Some churches condemn the remarriage of divorcees as adultery; other churches condone such marriages. Marriage is a social compact; and like all social compacts, man makes and breaks it, but woman, though not taken into the compact, must abide by it. Already a self-respecting woman considers a loveless marriage sheer adultery.

Now we know, as the sons and daughters of God, that all is not adultery that common ignorance calls adultery, and all is not chastity that masculine consent calls chastity. It doth not yet appear what we shall know, with the Scientific Tax to give us liberty and Woman Suffrage to give us power.

### Thou Shalt Not Steal

Justice and Equity, a commandment of God, condemns land monopoly because it permits wholesale theft. By it labor is robbed of its earnings, and the earnings of the capital which rightly also belong to the laborer as the user of land and capital. With the abolition of land monopoly, which can only be successfully accomplished by taking rental value for the public fund, the wholesale transgression of this commandment will cease.

And an honest living will be so much easier and more profitable to the individual that the small individual thefts will also cease of their own accord or by the law of the course of least resistance.

### Thou Shalt Not Bear False Witness

There can be nothing more disastrously false in bearing witness than to state that one man can get a valid, honest title to a piece of God's earth. God never gave a man a lot of ground, and if he acquired it by taking, another man has just as valid a right to take it from him. Because of a feeling that this is so, wars of acquisition and conquest are waged. When land will be free to all who use it to its utmost capacity, and an honest living will be easier than a dishonest one, false witness, like stealing, ceases because of its unprofitableness.

### Thou Shalt Not Covet

"Seek ye first the kingdom of heaven, and all these things shall be added unto you." First, Political Science, especially the

Scientific Tax, and all else will follow. Then why waste valuable time and effort in coveting, when acquiring is so much easier and more pleasurable!

## IN POLITICAL SCIENCE WE OBEY THE TEN COMMANDMENTS

## THE LORD'S PRAYER

*Spiritually Applied to Political Science*

### Our Father Which Art in Heaven

Heaven means harmony; and "father" the source of being. The Father-Mother God, the original Wisdom, Love and Power, the substance, activity and manifestation in its last conceivable analysis, is harmonious with itself and with each of its divisions, subdivisions and minute parts and functions. Political Science, too, is in harmony and consequently just as spiritual, true and uplifting as any other part of Spiritual Science.

### Hallowed Be Thy Name

A conscious recognition of the supreme principle gives nourishment to the superman as a deep breath of fresh air or a draft of cold water gives satisfaction to the physical man.

The Scientist, in contemplation of his marvelous, miraculous, wondrous Political Science, stands before it enthralled, enraptured and inspired; and this is an experience which even the atheistic political economist does not escape, though he may deny, being probably ignorant that his superman is praying, "Hallowed be thy name."

### Thy Kingdom Come

Wisdom, Love and Power rule. Let Wisdom guide, Love impel and Power enact. Thus will Political Science, with its Scientific Tax to properly and equitably distribute the wealth made by labor on land and expedited by capital, be established on earth to wipe out forever poverty, sickness, crime and premature death.

### Thy Will Be Done on Earth as It Is in Heaven

The practical application be patterned after the spiritual. To obey this commandment there is no escapement from the Scientific Tax which is the divinely perfect method for the distribution of the produce of labor on land.

### Give Us This Day Our Daily Bread

This world is so constituted that we live each day by only that day's labor. Fresh eggs, fresh meat, milk and bread are some of the obvious necessities that each day's labor brings into existence for that day's consumption. All other wealth is equally if not as obviously perishable. An obstacle to production and commerce would in a few days, by starvation, deplete the world of its population.

The application of Political Science, especially the Scientific Tax, by promoting the production and distribution of life's necessities and luxuries, is the fundamental essence of this prayer.

### And Forgive Us Our Debts as We Forgive Our Debtors

Mankind owes this debt to the laborer that he receive the full reward of his labor. As Esau forgave Jacob, so will the laborer forgive the landowner as soon as he pays the rent into the public treasury.

### Lead Us Not Into Temptation, But Deliver Us From Evil

Give us no privileges beyond our fellows, whether of suffrage, private ownership of land or any other species of monopoly; for privilege beclouds the sense of justice and equity, than which there is nothing higher, not even charity.

### For Thine Is the Kingdom and the Power and the Glory Forever

For the only government that can stand is the one founded on the ideal where intelligence guides; the natural desire to improve and develop impells; and through suffrage and other manifest avenues, men and women can enact their own laws according to their constantly increasing and improving understanding of the prototype, the original Wisdom, Love and Power.

## REVELATIONS

### THE ALLEGORIES OF REVELATIONS, THEIR SYMBOLS INTERPRETED INTO POLITICAL SCIENCE

*Chapter I*

JOHN by an angel received revelations which he recorded to the seven churches of Asia.

In its symbolical sense " angel " means an impulse to grow, to develop and progress; an inspiration; a forward movement in evolution.

The number seven is the symbol of perfection and completeness. But it must be remembered that each completed fact, age and step in evolution is but an incentive to a new effort for a higher accomplishment.

" Churches " are the avenues, institutions or instruments through which we receive our wisdom and our incentive to grow. This idea is emphasized by the seven candlesticks, types of enlightenment, and the seven stars, types of achievement and distinction. Let it be remembered that all names and words, especially the word " church," are used by me in their strictly figurative or symbolical sense. Hence I conceive these revelations to be addressed to any and every avenue of evolution.

The two-edged sword has been so frequently used in poetry, literature and oratory that we instinctively and immediately recognize the symbol as the word of truth that cuts down, exposes and destroys the erroneous opinions that hedge about and would impede the progressive idea.

In this picture I recognize the " two-edged sword " to signify universal suffrage by means of which old errors are cut out and new ones warded off. The " Son of Man " is the people, the masses, now having full and unobstructed suffrage.

The two-edged sword coming out of the mouth of the son of man is the power co-operatively used for the solution of the problems of the day.

*Chapter II* — That avenue of enlightenment and instrument of progress mentioned in Revelations as the " Church of the Ephesians " may be taken for granted to represent the handles of suffrage, such as preferential primaries, initiative, referendum, recall, and all those other and improved methods that shall constantly appear in the course of evolution. If these methods are not altogether pure and correct, their candlestick will be removed from its place, and that method shall be abolished to make room for something better; for

any institution that is pitted against progress and development is doomed to extinction.

The religious impulse, called in Revelations the " Church of Smyrna," if faithful to its own instincts, can not be hurt by the parasitism and " blasphemies " of ecclesiasticism and professional ecclesiastics of whom it is written in this Second Chapter, " which say they are Jews, and are not, but are the synagogue of Satan."

" I will give every one of you according to your works." It is not enough to express Wisdom and know the right; it is not enough to express Love and feel religiously and righteously disposed; for if the Power, the works, are wanting, if Woman Suffrage, the Scientific Tax, the Recall and so on, are omitted, the " church," the avenue of improvement, is incomplete and its candlestick will be removed from civilization.

*Chapter III* — The " Church in Sardis " undoubtedly stands for citizenship. " Thou hast a name that thou livest and art dead." Having the machinery of suffrage, with all its instruments and tool of convenience and accuracy, the voters are too indolent to make use of their advantages, but drift along on other people's efforts and attainments. This church is admonished to " be watchful and strengthen the things which remain." It is encouraged to overcome its parasitism by the promise that " He that overcometh, the same shall be clothed in white (his mind shall remain pure), and I shall not blot his name out of the book of life (for disuse is a sure herald of death), but I shall confess thy name before my father and before his angels (for use insures growth, which is another name for life and creation, indicated by the word " father ").

The " Church in Philadelphia " explains itself. Brotherly love, the social compact and co-operation, which are opposed to rule by force, work the miracle of progress that men could not perform, each working by himself. " Behold, I have set before thee an open door, and no man can shut it, for thou hast a little strength," and it shall be greater as more people co-operate more harmoniously. " I will keep thee from temptation (special privileges such as landlordism and grafts). He that overcometh I shall make a pillar in the temple of my God (that institution which annihilates the disadvantages under which the masses suffer, shall be a pillar of civilization). And he shall go no more out, and I shall write upon him the name of my God and the name of the City of my God, which is the New Jerusalem which cometh down out of Heaven from my God."

It must be remembered that, according to Spiritual Science, " God " is the title of Wisdom, Love and Power; and " heaven " is

the name of its perfect processes of knowing, feeling and doing. The New Jerusalem is the City that will be governed by the Love that comes from Wisdom and the Power that comes from Love; and always will Wisdom direct and Love impell; and always will there be effective administration from such mandates and from such impulsions.

The " Church of the Laodiceans " stands for conventional respectability, or the " class " that segregates itself from the " mass," because of some fancied superiority, whether of physicality, finance, birth, parentage, sex, color, intelligence or education. This " church" is neither good nor bad, neither hot nor cold. It takes itself so seriously, but is so insignificant. It is inflated with its own importance, but really has so little weight. Its picayune inanities suffice it so completely that it considers itself rich, needing nothing from associations, whether in religion, politics, amusements or edification; but the fact is, it is very poor and limited, lacking everything that is worth while or the opposite. It is a negation; it lacks evil, but possesses no good. " So because thou art lukewarm, neither hot nor cold, therefore will I spew thee out of my mouth." Because it is neither good nor bad but thinks so highly of itself, it will be discarded.

## Chapter II

*Chapter IV*—" A door was opened in heaven." In our common parlance, an open door means an opportunity; but the door open in heaven, which means spirituality, ideality, is the opportunity to establish an ideal prototype as a practical measure on earth.

The Political Scientists, understanding thoroughly the potency of the Scientific Tax, need not be on the Isle of Patmos to know some of the " Things which must be hereafter." We, too, see a " man sitting on a throne," that is, master and ruler of himself; but our man is a woman also who is master of herself, owing no homage or obedience to any man, whether father, husband or male legislators. We, too, see a rainbow about the throne, for we know that to him that hath shall be given, and that the more a man has the more he wants, expects, demands and hopes for.

The twenty-four elders clothed in white, with crowns of gold, represent public officials, such as commissioners, for " Government by Commission " will be an established institution. They are represented as paying profound homage to the public will. Their white raiment signifies their honesty and incorruptibility. Preferential voting, open primaries, initiative, referendum, etc. will work that miracle with public officials.

" The voice of the people is the voice of God," and such were the " thunderings and lightnings and voices " which proceeded out of the throne. The seven lamps indicate seven different kinds of mental power. The four beasts, with six wings apiece and eyes innumerable before, behind, within and without, are the four modes of public service, such as transportation, communication, recreation and edification. These public servitors are keenly alive to the fact that the people are the creator and sustainer of the service, and hence full homage is due to it, and not that the people pay homage to the servitors and officials.

The sea of glass before the throne signifies that government—the Social Compact—instead of being complex, complicated, obscure, turbulent, unstable and shifting, will be clear, transparent, simple and easy, and fixed on a firm and true basis. " We move from the complex to the simple, and the last thing apprehended is the most obvious."

*Chapter V*—The man on the throne, the self-governing people, held a book closed with seven seals. An angel—a progressive impulse—asked who would open the seals, solve the social problems of the day. " And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and loose the seals thereof? " But it seemed difficult to find any one.

At last there appeared the " Lion of the Tribe of Judah," afterwards referred to as the " Lamb slain from the foundation of the world." " Behold the Lion of the Tribe of Judah, hath prevailed to open the book, and loose the seven seals thereof." This is the Scientific Tax commonly spoken of as the Single Tax, for its methods are mild and peaceable, which qualities are typified by the Lamb, but its force is great, strong and effective, which qualities have for their symbol, the Lion.

That the Lamb was slain from the foundation of the world is also a type that is true to the facts, inasmuch as that the Scientific Tax, the Single-Tax principles, have always been contemptuously violated.

This Lamb had seven horns and seven eyes. As stated before, the number seven is the type of perfection and completeness. Horns, like halos, stand for holiness. The seven eyes, of course, mean cognition, circumspection, perception, penetration and foresight.

" And they sang a new song saying, Thou art worthy to take the book, and to open the seals thereof * * * * * And hast made us unto our God kings and priests; and we shall reign on the earth."

The Scientific Tax, the lamb slain from the foundation of the world, is altogether worthy and capable of solving the riddle of the ages. It is holy, just and true, and will make us " kings and priests; and we shall reign on the earth " by it.

And the " thousand times ten thousand, and thousands of thousands " shall all acknowledge the reign and rule of the people, excluding none, neither for the reason of sex nor race, nor nation, but will say " blessings and honor and glory and power be to him that sitteth upon the throne and unto the lamb forever and forever."

*Chapter VI*—To begin with, the Single Tax, the Scientific Tax, wrestles with the problem of war, or, as stated in the Sixth Chapter of Revelations: "And I saw when the Lamb opened one of the seals * * * * and behold a white horse: And he that sat on him had a bow * * * * and he went forth conquering and to conquer."

Whatever be the excuse or pretense, war is always for the acquisition of land; it is *only* for the acquisition of land; and it is for *nothing but* the acquisition of land.

As the Scientific Tax will abolish all benefit in merely owning land, but will force such benefits as are derived from the use of land to accrue to the user, men will be compelled to relinquish possession of all such lands as are not immediately employed. This process will open up vast areas of land to be acquired merely by the using, thus exterminating the organized strife and bloodshed for the possession of that to which there is a cordial welcome.

The next problem to be solved by the application of the Scientific Tax is illustrated by the opening of the second seal by the Lamb; whereupon a man on a red horse appeared " and power was given him to take peace from the earth." This represents the problem of the strikes and lockouts that the Lamb or the Scientific Tax can solve. When the rent of land is paid to the community instead of to the landlord, land will be seeking labor, instead of labor seeking employment, and wages will be high and rents will be low. The whole cause of strikes is scarcity of land; and the whole cause of lockouts is a horde of unemployed laborers. With the municipal absorption of ground rent, land is easily acquired by labor, making strikes superfluous and lockouts ineffectual.

When the lamb opened the third seal, a man on a black horse appeared, but the man had a " pair of balances in his hand and I heard a voice * * * * say, A measure of wheat for a penny and three measures of barley for a penny; and see thou hurt not the oil and

the wine." Fair, honest and beneficial trade and commerce and all business relations are represented by the pair of balances. Child labor will be abolished. Manufacture, industry, and commerce will go on without harm and injury to man's higher motives as imaged by the wine, and without the friction of strikes and lockouts as pictured by the oil.

The fourth seal broken, produced a pale horse, and death sat on it and hell followed them, and they had power over the fourth part of the earth to kill and destroy.

The Scientific Tax can solve that problem which makes one-fourth of the vocations and the pursuit thereof dangerous to life and health. Factory work, railroading, mining, etc. are unnecessarily hazardous. So is domestic work. Cook-stoves are more antagonistic to babies than are votes. But the Scientific Tax will expose the evils of our times, even the domestic ones, and will abolish them.

When the Lamb opened the fifth seal, there appeared " the souls of them that were slain for the word of God and the testimony which they held."

As remote as the connection may seem to the superficial between free land and free speech, it is very obvious to the scientist on Political Economy. All efforts to free ourselves from the obnoxious Comstock rule and the rule of any little postal official who, in his ignorance, arbitrarily chooses to pronounce a piece of literature obscene, will be vain until we are also free economically. In the days of the rule of the Scientific Tax, an honest conviction freely expressed (the Word of God and His testimony) will be honored instead of condemned. Religion, sex and government will be frankly discussed and written about. Our aim will be to teach children, women and men truths instead of exerting ourselves to hide the vital facts of life from them.

The people well grounded in Political Science and with the Scientific Tax as a weapon, having established free speech and free press, will now wrestle with the sixth problem. This is the kings and priests of religion, medicine, science, art and commerce, and they will pass away; they will say " to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of wrath is come; and who shall be able to stand? "

With the establishment of free speech and free press, there will no longer be a monopoly of the avenues of expression; and free discussion will bring out all truth—physical, psychical, political, financial, social and sociological. Medical and religious quacks will find no dupes where education is universal, free and agreeable. Political bossing will be impossible where nominations come directly from the voters, where legislation begins with them and is constantly referred to them, and where the recall can immediately displace an offensive official or law. Social supremacy can not exist where all are equally rich and cultured. The specialists of the different arts and sciences will assume no airs of superiority where specialties of one or another kind are adopted by each citizen. There will be no one to say to another, "Know the Lord; for all shall know Him from the least unto the greatest."

All the priests and kings of the earth of whatever vocation shall have vanished, for there will be no demand and no place and no following for them.

He "that sitteth on the throne," the ruling peoples of the earth, by the aid of Scientific Tax (the "Lamb") and all it implies will abolish every king and every priest of every monopoly and despotism, for the peoples themselves, being the ruling power, will not be the followers or subjects of any leader or boss.

*Chapter VII*—This chapter describes and represents the opportunities, comforts and attainments that will be accorded to all the inhabitants of all the continents, of whatever nationality, occupation, religion or sex. It will include old-age pensions with honor and deference and comforts and luxuries. Eugenics will receive careful attention; the kindergarten system of teaching with play and amusement will be extended throughout the period of tuition; open-air schools will be the rule instead of the exception; all labor unto the smallest detail will be performed by machinery. Heating, lighting, transportation and communication of the best and most improved and efficient quality will freely be at the disposal of all, from the greatest to the least. Not only the health but also the wealth, happiness and freedom of the community, will be of vital consideration and interest to the civic authorities. Palaces built and controlled by the public for public entertainment and edification will be situated at convenient intervals and in convenient places. Experts on every conceivable subject, from baby-tending to astronomy, will be hired by the public for the information and instruction of the public, at no expense and little trouble to the inquirer. All the streets will be midways to parks,

and all dwellings will be mansions in the midst of the parks. And every object and instrument of use will be a thing of beauty and harmony.

## Chapter III

*Chapter VIII*—"And when he (the Lamb) had opened the seventh seal, there was silence in heaven about the space of half an hour." Well may there be a great silence; for all the old errors are disposed of, and a new order is to be ushered in.

"Angel," as has been said before, is an impulse to progress, an inspiration, an evolutionary movement.

In this Eighth Chapter we find seven angels standing before the throne of God, or at the service of the almighty people. Trumpets were given to them. "And the seven angels prepared themselves to sound (the arrival of the new order), and the first angel sounded and there followed hail and fire mingled with blood, and a third part of the trees were burned up and all the green grass was burned up." The mystery of the elements will be solved, and man will have control over and give direction to rain and hail and blizzards and windstorms.

"And the second angel sounded, and as it were a great mountain with fire was cast into the sea." With the second problem great engineering feats will be accomplished. Geography will be changed to suit man's convenience; and the forces of earthquakes and volcanic eruptions will be used therefor.

"And the third angel sounded and there fell a great star from heaven burning like a lamp. And it fell upon a third part of the rivers and fountains and waters." From the use of the word "Star Chamber," I take this star to mean a committee appointed for the purpose of investigating into the conditions of the waters for the consumption of humanity, changing their chemical constituents where necessary.

"And the fourth angel sounded and a third part of the sun was smitten and a third part of the moon and a third part of the stars."

The heat and light of the sun and the electricity and other forces of nature, even to the revolutions of the earth about its axis and around the sun, are to be harnessed for the use of man. These mighty engines of power are to totally supplant manual labor. *

*Chapter XI*—And the fifth angel sounded and another star fell from heaven. It was another committee appointed by the omnipotent

*Lord Lytton, in *The Coming Age*, prophesied that a two-hour labor day would be sufficient to perform all the multitudinous behests of a highly civilized society.

people. It was the committee on mining, for " to him was given the key to the bottomless pit. And he opened the bottomless pit ; and there arose a smoke out of the pit as the smoke of a great furnace ; and the sun and the air were darkened by reason of the smoke of the pit."

This is a prophecy that even the internal fires of the earth will be used by man, and that the noxious vapors will, by a perfect system of ventilation and by some chemicalizations of combinations or disintegrations, be drawn off so that they will do no harm. But it is intended that even these vapors should be useful and not merely harmless. Therefore, the smoke was turned into fantastic locusts to torment certain selected individuals. The geniuses, inventors and discoverers of the future will find some wonderful uses for the escaping vapors.

The immense hordes of grotesque locusts had a king, called in Hebrew Abaddon, and in Greek Apollyon. Both names mean Bottomless Pit. The whole figure indicates that these enormous forces, now slumbering beneath the surface of the earth, will be called forth by man and made to serve him.

The sixth angel sounded and a voice said, " Loosen the four angels which are bound to the great river Euphrates."

The great river stands for rivers in general ; but most especially that great river in midocean known as the Gulf Stream, which, even now, in its natural way unaided by Science, warms up the cold regions and cools off the hot and dry ones. The future has for this river four separate and distinct utilities : irrigation, including artificial rain ; recreation, with all its lavatory possibilities ; street and house-cleaning ; and street and house temperature, including cooling, heating, moistening and drying, as the case requires.

*Chapter X* — Let it not be forgotten that that " angel " is an evolutionary movement. And the mighty angel comes down from heaven clothed with a cloud (mystery, religion, occultism, mind power), with a rainbow on its head (the intelligence crowned with hope), his face like the sun (radiant, inspired and capable, or, as expressed in Spiritual Science, reflecting Wisdom, Love, and Power). " He set his right foot on the sea, and his left foot upon the earth." This is a prophecy that the powers of the mind and soul shall be consciously used for the general and universal benefit—that is, sociologically.

Heretofore, the Science of Mind has been understood by only a few selected individuals, of whom it is written, " many are called, but few are chosen " ; and the use of the powers of thought has been restricted to them.

The churches in their litanies, prayers, rites and rituals, though

operating together and in an exalted state of mind, are only dimly conscious of the enormous increase in their spiritual powers because they are joined together in the same thought and purpose. Though they *feel* ardently their united power, they do not *know* as a scientific fact that in co-operation they have magnified their potency in surpassing measure.

When Spiritual Science is more generally apprehended, and when its great and now unrealized power is used communally for sociologic purposes, then will the Millennium be at hand, then will the prophecy described in Revelations, Chapter Twenty-one, be fulfilled.

For the present, humanity is too ignorant and too careless to consciously and properly use those mighty energies of the mind generated collectively. But even when occultism is of general and common knowledge and use, it can have no visible form, because of its essentially mental and spiritual nature; therefore, we read in this chapter that a voice from heaven said, " Seal up those things which the seven thunders uttered and write them not."

*Chapter XI* — Those who have faithfully and intelligently studied their Political Science know that, unpreventably with each improvement, land values rise more or less according to the greater or lesser improvement.

In the preceding chapters of Revelations, we have had related to us the annihilation, through the Scientific Tax, of all the errors from which the present civilization suffers; and also about the wonderful manner in which the forces of Nature and of man are to be utilized in new and marvelous ways.

With such changes and improvements it is evident and inevitable that the land values must rise phenomenally and almost incalculably. Nevertheless, the value must most imperatively be calculated so as to be appropriated for the public good; this value must again and again, with each step forward, with each improvement, with each rise in value, be taken for greater, finer, more magnificent public uses, for the following very important reason:

If the smallest amount of the public fund is allowed to leak out and escape into private pockets, the whole civic structure of honest and beneficial administration laboriously built up, is in danger of demolition. Hence the figure in the Eleventh Chapter of Revelations: " Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out; for it is given unto the Gentiles: and the holy city shall they tread under foot * * * * And I will give power unto my

two witnesses, and they shall prophesy. * * * * These are the two olive-trees, and the two candlesticks standing before the God of the earth. * * * * And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

The beast ascending from the bottomless pit here described, represents the power coming from the unearned increment in land values, created by the increase in population and the improvements in their standard of living, their education, culture, refinement, harmonious co-operation, their labor-saving machinery and their fuller utilization of Nature's forces. This beast comes from the public fund that should be used for public purposes, which, if it is *not* so used, insidiously accrues to some individual, who thereby gets a privilege and advantage beyond his fellows and obtains a power which can not but be misused. ¶ This power is the beast, and it ascends from the bottomless pit, the ever-increasing increment in land value, which if not publicly used becomes a menace.

The first and worst evil would be that the two witnesses, free speech and free press, would be destroyed because of the testimony against privilege which they give. The outer court given over to the Gentiles means that part of the unearned increment that was negligently left out of the calculation and was therefore appropriated by an individual for private use.

## Chapter IV

*Chapter XII* — Those who can not distinguish between the two separate and distinct vocations of housekeeping, and childbearing and rearing of children, will not be able to understand John's vision related in the twelfth Chapter.

" And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered."

The great wonder that appeared in heaven is—the expectant *mother.*

No doubt, through the ages we have sentimentally descanted, in song, poetry, literature and oratory, upon the beauty, power and glory of motherhood. But the *mother herself,* the personal human being who travailed in pain, has up to the very present, been brutally neglected, if not even brutally misused. She obtained no emoluments, no honors, no parades, no military salutes. No flags ever waved for her, no public fetes were ever given to her, and she never

MB 214

received a medal or a decoration. Therefore, there is no occasion for wonderment that it is generally unknown that motherhood consists of something infinitely vastly higher, vastly infinitely different from the sphere allotted by common consent and common ignorance to the mother.

There is a horrible unspeakable desecration of motherhood in shackling the expectant mother to the dreary drudgery of the household of her child, and subjecting her to the tyrannical whims of the father of her child, telling her she fulfils her whole destiny in being a patient drudge, cheerful victim and tender nurse.

The very ignorance of humanity as to the exaltation necessary to the personal mother; the very obtuseness in seeing nothing incongruous in a mother economically dependent on the father of her child; or else, for the sake of a meager living, engaging in some labor unfit for a beast of burden, so much less for a woman and least of all for an expectant mother; the very crime of keeping that mother in legal subjection, financial dependence, and domestic limitation; whereas the spiritually orphaned victims of the white-slave trade and similar practises; the thousand times ten thousand child martyrs of the factories, mines and other interests, industries and occupations; the million sacrificial offerings to poverty and crime, are weeping, moaning, crying, beseeching and praying for woman's sanctified, tender but strong, true but loving mediation, intervention and adjustment; the very atrocity of humanity in its attitude toward the woman, the mother of the race, is the second wonder described in Revelations xii: 3, 4.

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. * * * * And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

With conditions as we find them now under land monopoly and all its attendant iniquitous institutions, every mother, of whatever station in life, looks with horror upon that great red dragon that is ready at any time to devour her child as it has those countless others through the countless ages.

A man consoles himself for the death and destruction of his and his brother's children with that misused aphorism of the "survival of the fittest." Not so the woman, the mother of the race. With keener insight and truer perception, she knows that the pitfalls deliberately set for her girl children, and the evil-associations habit negligently permitted to her boy children, could easily be removed by a little favorable legislation.

Think of it! This woman clothed with the sun of spiritual potency, with the moon of material drudgery, lying vanquished under her feet, crowned with the twelve stars of twelve diverse, extraordinary, sublime capacities, to be dragged from her heaven of supremacy and dominance and be subservient to and servitor of some one lonely man, catering to the caprices of some one lonely man, her enormous spiritual powers utilized for the material cares of some one lonely man's home, convenience and children; in the meantime the rest of the great and promising world languishing for her help, and perishing because lacking her assistance.

This is a wonder, and a wonder of a horrible nature. He who can see nothing horrible, repellent, revolting and loathsome in that condition is so blind because he can not see himself, for he is part and parcel of the great red dragon, the serpent, who persecutes the woman with child, and in his wrath makes war upon her and would "carry her away in the flood that comes out of his mouth."

Men in battling with each other use weapons of war destructive to life and limb; but in dealing with women, their obstructional, oppositional weapon is the mouth and pen from which proceed the oratorical flood which would have carried her away but that she "fled into the wilderness where she hath a place prepared of God." The throne of God, here as elsewhere referred to, is the rule of the enfranchised people. The child was caught up to the throne of God. As the public schools give all children their education; as the public parks should give all children their recreation; so, under the rule of Political Science and the Scientific Tax, will the people take full and expert charge of the child as soon as and even before it shall be born.

No more shall the child be the helpless victim of the criminal greed and rapacity of private monopolies, trusts and controlling corporations. Child labor shall be wiped out of existence forevermore. Overworked, starved, insufficiently clad, badly-housed children will never again be known, for the community composed of feminine as well as masculine voters will supervise their rearing, and will tolerate nothing but the best that labor can produce from the land for the coming generation, the citizens that shall succeed them and inherit the wealth and riches the common labor of society brings forth.

DOBBS BROS.
LIBRARY BINDING

ST. AUGUSTINE

LIBRARY OF CONGRESS
0 011 761 051 2